

ADMONITION
To Doctor
BURGES;

And to those who either

COMPOS'D

Or caused to be

RE-PRINTED,

That Seditious

PAMPHLET,

Entituled,

The Common-Prayer-Book Unmasked;

And to all others, who endeavour to Maintain
that *Faction* Opinion,

*That the use of the Liturgie of the Church of
England, is sinfull.*

By EDMUND ELIS, Rector of
East-Allington in *Devon.*

*London, Printed by Matthew Inman, for James Magnes,
living in Russel-street near Covent-Garden. 1661.*



ADMONITION

To Doctor

BURGES

And to those who dissent

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Or caused to be

REPRINTED

That Seditions

WAMPHELT

Printed

The Common Prayer Book Unlawful

And to all other who endeavour to maintain

that Fugitive Opinion

That the use of the Liturgie of the Church of
England, is lawful.

By EDMUND BLIS, Rector of
St. Martin in Vintry.

Printed by Matthew Iwan, for James Adkins,
living in Roper-street near Covent-Garden 1661.

Which this Eminent Opinion, That the use of the
urgic of the Church of England is just, & reasonable, and



the judgement of all sapient men upon the face of the
Earth, which these two opinions which usually go toge-
ther, that the people of England shall their lawfull
Prinse, to be before the Lord, and that our Religi-
on as to publick Worship, is lawfull and Christian, to
last, this is necessary, it is a rule, that the Law
directly, the Law, into that Law, into that Law,
not this Opinion the Law, into that Law, into that Law,
wherein those Writings had the Law, into that Law,

S I R S,

IF you believe *There is a GOD* that shall judge
the World, be not overhasty to condemn this
Paper directed unto you, from one whose Prin-
cipal Encouragement to such attempts is, That
it being the Love of God, which inclines him
thereunto, to Comply with those inclinations by the help of
the same SPIRIT, from which they proceed, is it self
a Reward, becoming the Giver of every good and perfect Gift:
for (of late) my heart has been much vers'd in the appre-
hensions of this Truth, That the Happiness of man wholly
consists in Doing His Will, who is the Fountain of LIFE
and LIGHT, and LOVE. It shall please GOD to
give any successe to this Attempt by piercing your Hearts,
through my words, by the Sword of his SPIRIT, my de-
sire is that it may never come to my knowledge, unless the
knowledge of it may prompt me to some fresh attempts
of the like nature, &c. lest perhaps it should prove a tem-
tation unto me to Expect the Praise of men, and by that
means deprive me of (that which I now enjoy) the praise
of God.

A 2 Saith

Such this Erroneous Opinion, That the use of the Ly-
 turgie of the Chuich of England is Sinfull, Superstitious, and
Idolatrous, was one of the greatest causes of those horrid Con-
 bustions in this Church and State, which HE by whom
 KINGS Reign has so wonderfully Suppress, and we hope in
 time will quite Extinguish. I cannot but esteem those men
 as notorious Incendiaries, who endeavour still to keep the
 people they have already Seduced, in this Factious Opinion,
 and continually to draw others into it. I boldly appeal to
 the Judgement of all Impartial men upon the face of the
 Earth, whether these two opinions which usually go toge-
 ther, *Viz.* that the people may fight against their lawfull
 Prince, so it be for Reformation, &c. and that our Religi-
 on, as to publick Worship, is sinfull and Antichristian, so
 bad that 'tis necessary it should be Reformed, do not tend
 directly to the stirring up of a new Rebellion? Yea, was
 not this Opinion the Entrance into that Labyrinth of Error,
 wherein those Wretches had Lost themselves, who were
 lately Drawn, Hangd, and Quarterd for being in Actuall Re-
 bellion against him, who has hitherto appeard to be not
 only the most Gracious of Princes, but also the meekest of
 Men? But it may be you will say, That you do not teach the
 People that it may be lawfull for them in some cases to take up Arms
 against their King; but you plainly do that which is almost as
 bad: You endeavour to perswade the People, that That
 way of Worshipping God in publick, which is practised by the King
 and the Bishops, is sinfull, and by consequence, that there is a very
 great need of Reformation in our Church; Which Imagination
 was one of the Roots and Principles of our late Rebellion;
 and in the mean time it is most evident that you Connive (at
 least) at this Cursed Opinion, That in case there be need of a
 Reformation, the People may justly take up Arms against their
 Lawfull S O V E R A I G N E, if it may not be affected by other

Thus I have briefly discovered the Considerations, which
 moved me to make this Address unto you, To Charge you be-
 fore God, and the Lord Jesus Christ, that you be not so Rash
 and Precipitant in endeavouring to engage the mindes of
 the

the ignorant Vulgar in such averſeneſs to that excellent Ser-
 form of prayer, which was compoſed, and is ſtill uſed
 by ſo many men of Eminence, for Parts, and Learn-
 ing, and Piety, whereas moſt of the Arguments which
 you produce againſt it, are ſo notoriously weak and frivo-
 lous, that I cannot but fear that the moſt learned of you
 do not believe your ſelves thoſe things to be Truths, which
 you would impoſe as ſuch upon the Mindes of others.
 What an Argument is this. (which ſome of you have Print-
 ed) that the *Common-Prayer* cannot pleaſe God, becauſe
 it pleaſes the Papiſts: (which I have answered, or rather
 expoſ'd to contempt, in a ſmall Treatiſe I lately publiſhed?)
 What an Argument is this againſt that excellent Hymn, en-
 tituled *Te Deum*, which (who that loves the Lord Jeſus
 Chriſt in Sincerity can poſſibly read or hear, but muſt needs
 be affected with ſome Spiritual Delight in
 attending unto it?) That * it is a piece ra-
 ken out of the *Maſs-Book*. If you meant that
 twas compoſed by a Papiſt, tis unqueſtiona-
 bly falſe: If you mean that the Papiſts
 make uſe of it in their publick Worſhip, may you not Argue
 in the ſame maner againſt the uſe of many portions of Scrip-
 ture? But ſuppoſe it had been compoſed by a Papiſt: ſhall
 we not make uſe of that which in it ſelf is intirely good, be-
 cauſe he had ſome bad opinions who was the Author of it?
 Oh, bluſh, & be aſhamed, that ever you publiſhed ſuch Folly as
 this. Some of you have ſaid that this part of
 the Letany, By *the Myſtery of thy holy Incarna-
 tion, by thy holy Nativity and Circumciſion, by thy
 Baptiſme Faſting, and Temptation, by thine A-
 gony and bloody Sweat, by thy croſs and Paſſion, by thy precious
 Death and Burial, and by the coming of the Holy Ghoſt, Good
 Lord deliver us, is no better, then that Conjuring or Fuggling of
 of the Magicians, whereby they ſeemed to imitate Moſes his work-
 ing of Miracles.

Reasons ſhewing
 the neceſſity of
 Reformation, &c.
 P. 27.

Common-Prayer-
 Book unmarked.
 P. 27.

Hear, O Heavens, and hearken O earth! What impudence
 is this? Could there ever be better words then theſe
 found out to be uſed in Prayer? What words can we

ever

ever compose that are more apt to bring the souls of those that hear or read them, to an *Inward Spiritual Sense* of the mercy of God in CHRIST, in which consists the very *Essence and Formality* of true Prayer, or of the *Worshipping* of God in Spirit and in Truth? Surely I fear that those men who wrote this Pamphlet, had not *Felt the power* of Godliness working in their souls through a Faithful, or *Practical Apprehension*, or understanding of the Person of the Glorious *Divinity*; Our blessed Mediator, the Son of God, and the *Son of MAN*; for most improbable it is that any one who effectually apprehends the *Mystery* of our great *Salvation*, canne so *Quarrel* with those words, whose Nature and Property is to *Signifie* it unto him, to *Actuate* our souls in the *Notion* of those several wayes By, or *Through* which CHRIST JESUS is made unto us of GOD, *Wisdom*, and *Righteousness*, and *Sanctification*, and *Redemption*.

Rather then I would believe that this part of the Letany is no better then *Conjuring*, &c. I should think that those men are no better then *Bewitched* that esteem it so to be: so little is there in all the Arguments they can get to maintain their opinion, even of the appearance of *Reason*. You, the divers Ministers of sundry
 *, *Reasons*, &c. Counties * have said, that this expression in
 Pag. 30. one of the Prayers after the Communion,
Those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, &c. is a Contradiction: For (say you) while we say we dare not ask (We) do ask, and pray him to give us; Can we pray thus in Faith?

Yes (say you, in the Person of a Respondent) When we pray for this for the *worthiness* of Christ, as after followeth: Well Answered, surely this Answer is sufficient for that Objection that it is a *Contradiction*: for sure I am any one of you who has not quite forgot his *Logick*, will not say but that without a *Contradiction*, a man may speak of the same persons that they *dare, and not dare*, viz. in *divers respects* the thoughts of our own *unworthiness*, and GODS glory when we draw nigh unto him, fill us with *Reverence* and

* Godly

* *Godly Fear* : But the thoughts of that * *Heb. 12. 18.*
*Great * High Priest that is passed into the hea-* * *Heb. 4. 14, 15.*
vens ; Jesus the Son of God, makes us come bold-
ly to the throne of Grace. But you fly to another Argument.
If our own unworthiness (say you) canseth us not to dare to ask,
Why do we pray elsewhere for ought else at all? We who wor-
 ship God in Spirit, and in Truth, in the use of the Com-
 mon-Prayer, do not believe that we may ask any thing at
 all of God, but with confidence in his mercy, through
 the Worthiness of Jesus Christ : but I presume your selves
 will joyn with us in this Assertion, That it is not necessary
 in all our Vocal Petitions to name *CHRIST*, though that
 Petition shall never be granted, which is not put up unto
 GOD with some Confidence (*Holy and acceptable to GOD*)
 that it shall be granted, produced in our hearts by the Vir-
 tue of some *Direct Apprehensions of his Person*, which you
 know may remain in the heart, when those Apprehensions
 themselves are not *Actually* there. The rest of your Argu-
 ments against that Excellent, and most usefull *Set forms of*
Prayer, seem to me as weak and frivolous, as those I have
 here mentioned: So that I think that the shortest, and most
 Compendious way of convincing you of your Error, is this;
 To Exhort you in the Name of the GOD of Truth to look
 into your own hearts, and to consider seriously whether
 your selves do truly and sincerely believe those things to be
True, which you pretend to *Demonstrate* unto others : I
 conceive that your belief of them is onely a *Fancy*, or such
 an *Imagination*, as is really the product of the *First thoughts*
 which we place upon those Truthes, which are any way ca-
 pable of opposition: but, I should be too favourable to your
 Cause, if I should grant that the Truthes you would op-
 pose, are capable of *Opposition*, viz. of being rendred *seeming-*
ly false (to any *Considering* person.) Can any of you (who
 are men of any Parts, or Learning) upon *Second Thoughts*
 or mature *Deliberation*, conceive that, that expression,
Those things which for our unworthiness, &c. is a Contradiction,
or that the Common-Prayer cannot please God, because it
 pleaseth the Papists, &c. Ah, Sirs, for your Countrys
 sake.

sake, for your souls sake; for your God's sake. Consider, what
 you doe! be not so forward to publish such Writings, as are
 so undoubtedly false, and can onely prevail upon the
 thoughts of those men, who are either *blinde* (through
Ignorance) or *Perblind* through *Prejudice*. Ah, Sirs, you
 have done wickedly. What! Cause such a multitude to
 fancy themselves to deserve the name of the *godly*, because
 (forsooth) they are not for the use of the *Surplice*, and the
Book of Common-Prayer? Those of you, who have ever had
 any Scholastick Education, I conceive to be rather *perverse*,
 then simply *Erroneous*, (as in effect I have said before) and
 therefore I do not think you so fit to be *Disputed* with, as to
 be *Prayed* for. If you swell with wrath, and inordinate
Passion, upon the reading of what I have here written (as
 some of you have done upon the like occasion) Consider
 I beseech you, that the time draws on apace when you and
 I shall appear before His judgement seat, who searcheth
 our hearts: who seeth his heart, who wrote these lines, and
 the hearts of those that read them. And therefore I
 Conclude with that saying of the Apostle, with which you
 Conclude your Epistle to the Parliament. *Let your Mo-*
deration be known unto all men: The Lord is at hand.

FINIS